

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Vol. V.

SOUTH SEA ISLANDS.

In our last we gave a summary of the Annual Circular of the Missionaries at the South Sea Islands. Probably the world has never witnessed such a wonderful change. A whole nation, rulers and people renouncing their idolatry, acknowledging the true God, and adopting a code of civil laws founded on the principles of the Gospel. And God has accomplished all this by the instrumentality of a few missionaries, with nothing but the Bible in their hands.

We now continue our extracts respecting the progress of the glorious work in the other Islands.

HUAHEINE.

An Auxiliary Missionary Society was formed in this Island, on the 6th of October, 1818, when a President, and Vice Presidents, and Governors, with a Secretary for each Governor, were appointed. Every contributor of five bamboos of Cocoa nut oil, or three balls of pia, (arrow root) or one pig, or four baskets of cotton, was to be considered a member; but smaller contributions would be received. It was also agreed that an Annual Meeting of all the members should be held in the great place of worship at *Apoolava*.

General Meeting of the Society, May 18, 1819.

In the morning there was a prayer meeting, conducted by the people themselves. In the forenoon, Mr. Nott preached from Luke x. 27. — 'And thy neighbour as thyself.' There was a great congregation; most of the inhabitants of Huaheine being present, as also *Tapa*, and other Chiefs from *Raiatea*.

After which *Mahine* addressed the people, reminding them of their former diligence, labour and expense, in the service of the false god's—that wicked and unprofitable service; and that to exceed, in hearty diligence, in the service of the true God, is nothing but right. the service of the idols is evil—that of God truly good—his word the means of salvation: let then our diligence greatly exceed.

Then followed *Tana*, *Auna*, *Totoro*, and *Tomairia*, much to the same purpose, stirring up the people to persevere, and contribute afresh the ensuing year.

When *Mahine* again addressed them all, saying, 'If agreeable to you to contribute

again this new year, hold up your hands; if not, hold them down.' All hands were up instantly. Then he spoke again, 'The officers—shall they continue in their office? if agreeable, hands up!' All hands were held up. 'An account of our Society—shall it be printed?' All held up their hands.

After this *Tana*, the general Secretary, gave an account of the contributions of the different districts towards promoting a knowledge of the word of God, those of *Huaheine* and also *Tupau monu*.

When the contributions of each division of the Islands were summed up, the total amount appeared to be—3985 *Ohemori*, or *Bamboos of oil** 98 *Buaa*, or *Pigs*. 95 *Tuamu pia*, or *Balls of Arrow root*.

RAIATEA.

Extract of an Account of the state of the Mission in the Island of Raiatea, and of the General Meeting of the Missionary Society there, September 5, 1819.

We feel happy that our sphere of usefulness is at length extended, and that instead of one Mission we have now four—one on *Tahiti*, one on *Eimeo*, one on *Huaheine*, and one on *Raiatea*. The friends of Zion will rejoice in her prosperity, and hail, as preparatory to the latter day glory, every display of Jehovah's power in her behalf.

Since the formation of the mission on *Raiatea*, we have had to mingle tears of regret with our rejoicings; and it is with sorrow that we view the prevailing influence of sin over multitudes of the natives. We sincerely deplore the ill effects produced by the wicked conduct of some, who from time to time visit these Islands. In this, as in every other part of the world where Christianity has obtained an entrance, the number of those who profess, is far greater than that of those who really feel the power of vital religion. While, therefore, we admire the astonishing effects of divine power in constraining the natives to abolish their cruel and sanguinary rites, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince a total unconcern about the salvation of their souls.

After great labour, we have obtained comfortable dwellings. Several also of the natives have built neat dwelling-houses, and plastered them inside and out. We hope soon

* One joint of a large Bamboo cane will hold 2 or 3 quarts of the oil. This oil is very pleasant for lamps, having neither smoke nor smell.

to make them utterly ashamed of their former practice of sleeping together as a flock of sheep; and we are earnestly desirous of introducing among them those habits which will contribute to their temporal felicity, and prepare them for domestic life.

A little time since, the body of kings and chiefs assembled, of their own accord, to advise as to the best means to be adopted for the suppression of those vices to which the people were most addicted. Husbands who had recently discarded their wives, and wives who had discarded their husbands, were assembled before the tribunal of the chiefs, and caused again to unite. They now live in peace together; and we live to testify the good effects of promptitude on the part of those who govern. The happiest results have followed. The people call loudly for books, and to obtain them they spare no pains. Many have made considerable progress in learning—can repeat the multiplication-table off hand, work the most difficult long-division sums, and sums in reduction, without a mistake.

Our prospects of usefulness are pleasing; and though our difficulties are many, we believe we 'shall reap if we faint not.' God has not only enabled us to tell of Jesus in the *Tahitian* language, but he has conducted us into a field 'ready for harvest,' and which calls for the most vigorous exertions.

The islands adjacent present an extensive field for usefulness, and occupy part of our time and labours. On *Taha* we opened a new chapel a short time ago, and in the largest and most populous district, called *Paleo*, there is a large neat made place of worship nearly finished. We need more time, more strength, and more zeal, for the natives all around are calling for our assistance.

Preaching tours have been made round *Borabora*, and the attention of the people is by far greater than we could have expected, when we consider that a teacher has never lived among them.

Our people seem determined not to be behind their neighbours; and after repeated solicitations from them, we have agreed to further their wishes in forming a Missionary Society.

Formation of an Auxiliary Society.

The Speeches delivered by the natives on this occasion will be read with as much interest as those before the London Society.

We were anxious that *they* should take the lead, lest they should ultimately say that the gospel is a tax on their benevolence. The chapel was made doubly large, the day appointed for the meeting, and some who from disease had not seen the light of the rising sun for years, came forth. The place of worship was soon crowded to excess; and one of the natives exclaimed, "This is a day of rising from the dead. See, here are the sick, the lame,

and the blind, all coming out to-day.' Every person appeared in the best clothes he could obtain; decency and good order pervaded the whole; but the people soon exclaimed, 'Take out the sides of the house, that we may see our teachers, and hear their voice.' Their request was immediately complied with; and as soon as all were comfortably seated, Brother Williams gave out a suitable hymn, and engaged in prayer. It was delightful to hear *two thousand* natives singing the praises of the Lamb of God, and to see the expressions of joy that sat on the countenance of each. Brother Orsmond then opened the meeting with an appropriate address, showing the great superiority of this meeting, compared with those they were accustomed to hold in the reign of the evil spirits. Then, only the kings, the warriors, and the chiefs assembled together. The poor people were afraid, and used to run to the mountains and hide themselves, for fear of being killed for sacrifices, but now here are kings and chiefs and warriors assembled; poor men, women and children, all collected into one place, all sitting together. Now you do not fear that you will be killed and carried before the *Morai*. Here are your teachers in the midst of you; and what is your business? It is to devise means that *others* may obtain and know the word of life. Because of that word you now live in peace; because of it you have burnt your wooden gods, and worship the living God.

Brother Orsmond then referred to the practices of other countries, to their zeal and love to poor people who know not the true God, and urged upon the people of *Raiatea* to follow their good example, that other missionaries may be sent, and that all the world may hear of the Saviour's love.

Brother Williams then arose, and proposed that we immediately form ourselves into a Missionary Society, and that King *TAPA* be the President of it. Brother Threlkeld seconded his motion, and it was instantly approved by an unanimous show of hands.

TAPA then addressed the people with great propriety and warmth of feeling, saying, 'Remember what you used to do for the lying gods. You used to give all your time, strength, and property, and lives too. Look at the *Morais* you used to build for them. Then you had no property, it was all the gods.' Your canoes, your pigs, your mats, your cloth, your food all belonged to the gods. But now, all your property is your own; here are your teachers in the midst of us. God sent them. He is of great compassion. They left their own land to come here. Now our eyes are opened. Let us form our conduct by the word we learn. If we are wicked, God will perhaps take our teachers away from us. Let us compassionate other lands. Let us give our property willingly, with the whole heart. We cannot give money, but we will give what we have. Remember that there were many drowned who helped to build the ark; do you take care lest you die in your own sins after sending the gospel to others; lest you

become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell.'

After TAPA had taken his seat, PUNA, a man of very consistent conduct, invited the attention of the meeting, by saying, 'Friends, I have a little question; in your thoughts what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would remain in one place; while there is wind we know that ships can sail. Now I think that the money of the great Missionary Society is like the wind. If there had been none, no ship would have come here with missionaries. If there is no property, how can missionaries be sent to other countries, how can the ships sail? Let us then give what we can.'

TUAHINE, one of the cleverest men we have, then stood up, and said, 'Friends, the kings, chiefs, and all of you; we have heard much speech to-day; do not be tired; I also have a little to say. Whence comes the great waters? is it not from the small streams that flow into them? If there were no little streams there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little Societies as ours are like the little streams. Let there be many little streams: let not ours be dry. Let missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the lying spirit; it is because of the good work of God. He sent his word, and missionaries to teach us, and we hope there are some who have already believed.'

Many propositions were subsequently made, and carried by numbers holding up the naked arm. The whole was conducted with a degree of interest, simplicity and affection that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

Before we finally closed the meeting, opportunity was allowed for any one who wished to make his observations.

HOTO, one of the great warriors, urged the people to constancy and consistency, that those across the great sea may not laugh at us.

WAYER, one of whom we have a very good opinion, whose heart we hope is changed, said, 'We are now become a Missionary Society, and we are to give our property that the word of God may be carried to all lands; but let us ask, Is it in our hearts; Has it taken root there? If not, how can we compassionate others? We must give our property with love of heart to those who are sitting in the shades of death.'

PAUMONA, whose conduct agrees with his profession, said, 'It would be well if all the world knew the word of God as well as we know it—if all could read it as we read it; if

could hear it every Sabbath as we hear it; if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin—then there would be no war. We are to give our property, that other lands may know the true God and his word, that they may have teachers. It is not to be given to the false Gods as we used to do. Let us be diligent, and spend our strength in this good work.'

Another observed, 'Friends, there have been many from amongst us who have been pierced with balls; let us have no more of it; let our guns be rotten with rust, and if we are to be pierced, let it be with the word of God.' Brother Williams then arose, and after some recapitulatory remarks, explained more particularly the design of the Society, and gave many reasons why they ought to collect their property. He urged it as a duty they owed to God, and to the Missionary Society in London. He contrasted the blessings they now enjoy, compared with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts and where old people are drowned; showing at the same time their need of the word of the true God. He concluded by incitements to perseverance and industry.

Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose, and after several appropriate remarks, he cautioned the people more particularly against the idle tales of worthless seamen. 'Perhaps,' said he, 'they will tell you that we want your property for ourselves; but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come here to deceive you. Is there any one here who has been injured by us? Let him speak out. Are there any here present who have lived at variance before? Gratify your teachers, by burying your grievances, and live in peace. Love each other, as it becomes all who regard the word of God. Show your willingness to do so, by holding up your right hand.' This was instantly done.

Brother Orsmond then proposed that the next Missionary Meeting be holden in May, 1820, and that the kings and chiefs be requested to complete our intended new large place of worship by that time. To this they promptly agreed, and the meeting concluded. A lively interest was excited in the minds of all, it was the topic of conversation for weeks after; and some have already began to collect their cocoa-nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent in the cause of the Redeemer strengthened. With prayers and ardent wishes for the peace and prosperity of Jerusalem, we remain, &c.

(Signed)

J. M. ORSMOND,
L. E. THRELKELD,
J. WILLIAMS.

INDIA.

MADRAS.

Visit of Two Persian Christians.

Much interest was excited, last Summer, among many benevolent persons at Bombay, Madras, and other places, by two Persian Christians, who travelled to collect charitable contributions. The account given by them of the body of christians to which they belong is very striking; and their apparent simplicity and integrity gained them very general confidence. The Rev. Messrs. Kolhof and Superschneider, Missionaries at Tanjore, of the Christian Knowledge Society, were so well satisfied, after due examination of the truth of their representations, that they gave them a testimonial to that effect. A Member also of the Corresponding Committee, at Madras, of the Church Missionary Society, entered much into their case, and addressed to the Secretary of the Society a statement of various particulars. From these documents we have collected the following account of these Christians, and the body to which they belong:—

Lucas John is about 40 years of age; and states, that, by the blessing and grace of God, he has, for the last ten years, attended to the concerns of his soul. Joseph John, about 23 years old, has, since the age of fifteen, known the things belonging to his peace.

Their native town is Chosrabad, in the Province of Hedesbegan, in Mesopotamia. It contains about 700 inhabitants, who are all of the same community with themselves.

They are the offspring of ancient Jewish Christians, and are now suffering greatly under the government of Persia. Formerly, when under a Turkish Pasha, they enjoyed, in some degree, public justice and peace; but since they have been subjected to the power of Abbas Mirza, a son of the King of Persia, who resides at Tebriz, these poor Christians have been treated in a most intolerant and cruel manner and have had to pay heavy taxes, beyond their ability. Two sons of Lucas John has been seized, and threatened to be made Mussulmans; but

Mr. Armstrong, residing, at Tebriz, has become security for the payment of 1000 Rupees; 500 of which are already collected, the rest still wanting. Since their acquaintance with Mr. Armstrong, they seem to have suffered less from their Mahomedan oppressors.

The sum of 1000 rupees required to satisfy the demands of their oppressors, who have retained the two children of their family as hostages for payment, amounts to much more than that sum according to the rupee of India, which is of less value.

They collected about 700 rupees at Bombay, Cochin, Tanjore, and the intermediate places, and about as much more at Madras.

The whole number of these Christians amounts to about 10,000. They have an Archbishop and three Bishops. The Archbishop resides at Mosul; one of the Bishops, at their native town of Chosrabad; another at Meredeen, three days' journey from Mosul; and the third at Diarbekir. By the Mahomedans they are called Nazarenes, and Syrians by the Arabs; but, among themselves, Ebriam, or Beni Israel; which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, of which we got a proof; the Lord's Prayer and the Apostolic Creed being very like to the original Hebrew. They have no connection whatever with either the Greek or Roman churches.

They hold the Doctrine of the Trinity in Unity; and declare Jesus Christ to be the Way, the Truth, and the Life; and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only Two Sacraments, but both in the full sense and import of the Protestant Church.

They have, at Chosrabad, a large Church, nearly of the size and appearance of the Scotch Kirk at Madras, which is a fine building. Through fear of the Mahomedans, who insult and oppress them, they assemble for Divine Worship between the hours of five and seven on Sunday mornings; and, in the evenings, between six and eight. There are also daily services at the same hours. The

women and men sit in opposite sides of the Church, during the hours of worship.

The country is said to be covered with gardens, abounding with great variety of fruits. The men are chiefly engaged in cultivation, and the women in spinning.

Within the last ten years a school has been established, in which the average attendance of boys is about thirty. There is also a separate school for girls, consisting of but a few scholars; sometimes not more than three in number. In these schools are taught the four Gospels, (the names of which they repeated distinctly) the Psalms, and other books. The scholars are taken to Church morning and evening.

These two men seem honest and simple men; and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they would invariably reply, in the most artless and unaffected manner, as if it was their ordinary style of speaking of their benefits and mercies, "God has given us," so much more, mentioning the amount. It is possible that their story may be fabricated: and, if so, 1400 rupees, though given from the best of motives, and as such not losing their reward, have been unhappily misapplied; but, if otherwise, how great the privilege to have ministered to the wants of a people who deserve an interest in the alms and the prayers of the whole Christian world.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE..

From the Ionian Bible Society.

Corfu, May 20, 1820.

We avail ourselves on the present occasion to announce, with much pleasure, for the information of your Committee, that, since our last two new Auxiliary Branches have been added to our Institution, one at Ithica, and the other at Paxos; and we hope soon to have the satisfaction of hearing that others of the like description are formed in the remainder of the Islands, as well as on the neighbouring continent we shall use our utmost endeavours to promote the interest

of this great object, which from the progress already made, seems likely to meet our most sanguine expectations.

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From the Rev. Dr. Steinkopff.

Zurich July 5th, 1820.

This moment I return from a most interesting and affecting scene. I had almost feared I should see the face of the venerable Antistes Hess no more. A few months ago he was taken so alarmingly ill that his life had been despaired of; but in mercy to the Zurich Church, and in answer to the prayers of thousands, his invaluable life had been spared a little longer, and he was enabled to preside at a meeting of the Committee, held this afternoon, in his house. When I entered the room, I found him extremely feeble, his cheeks fallen in, his breathing difficult, and his whole bodily frame sinking, but his spirits excellent, his mind perfectly collected, and peace and serenity beaming from his eyes. He stretched forth his trembling hand, and received me in the most affectionate manner. "I rejoice and thank God," said he "to behold, for the third time, a representative of the Parent Society entering our friendly circle, and animating our hearts by the cheering intelligence of the diffusion of the word of life. I bid you welcome in the name of our Blessed Lord and Master, and am happy to have it in my power to inform you, that our Institution, though comparatively small and limited, has yet evidently experienced the blessing of God. So far from suffering any decline, it has rather to rejoice in an increase of members and contributors; and we have found the demand for the Scriptures so increasing, that we have determined to undertake a new edition of 7,500 copies of our authorized Bible. My weakness will not allow me to say more, but I shall call upon my friends around me to give you further information."

This information proved very satisfactory. The jubilee of the Reformation had produced many happy effects; the public attention was then afresh called to the infinite importance of the Bible as well as to the beneficial consequences of its plentiful dissemination at

that interesting æra; the exertions of the Bible Society in our days were honourably mentioned from many pulpits; hundreds of Bibles and Testaments were distributed both in town and country parishes: the Zurich government made a present of 1000 florens (about £100) to the Zurich Bible Society; its last General Meeting was numerous and respectably attended, many donations were afterwards received, and some Auxiliaries and Associations formed, particularly in the town of Winterthur.

After defraying all the expences of former editions and purchases of Bibles, about 2000 florens (£200,) remained on hand. "Our new edition, added Mr. Pestalozzi, the Treasurer, will certainly require a large sum, about 17,000 florens (£1,700); but we expect much from the liberality of our Christian public, and, above all things, we trust in the blessing of that God who has never yet put our confidence to shame. "The address of the Antistes affected me exceedingly: and having assured him of the unfeigned respect and affection in which he was held by the President, Committee, and members of the British and Foreign Bible Society, I wished both himself and the Zurich Society continued prosperity in the name of the Lord.

*From the Appendix to the Report of the
Salford Auxiliary Bible Society.*

A Collector lent a Testament to a poor woman who was unable to subscribe for one. About six weeks after, as the Collector was passing by, she called her in, and told her, that the Testament she had lent, had been the means of changing her husband's conduct; for he used to be quarrelsome, fond of the alehouse, and never went to any place of worship. Now, he is quiet in his temper, fond of remaining in the house, and every opportunity he has, he reads the Testament to his children, and regularly attends divine service.

One of the Collectors having obtained the loan of a Testament for a very poor Catholic family, called a short time after at the cellar, and inquired if they made a good use of it? Oh yes: answered the woman, my husband sat up

reading on Sunday night till twelve o'clock; and when I asked him to give over, he said, "When once I begin I cannot tell how to leave off."

The Collector in No. 21 district states, that she asked a poor man whether he had a Bible, or wished to subscribe for one? He seemed much pleased, and said he had long desired to have one, but could not tell how to get it; that he could spare a penny a week, but thought he should never pay up for a large Bible, and he could not see to read small print. However, for some weeks he regularly gave his penny, and then contrived to save sixpence a week, that he might get his Bible sooner. After he had received it, the Collector called to see him, and found him diligently perusing the Sacred Volume. As soon as he perceived her, he exclaimed "God bless you, Madam! I shall pray for you as long as I live; for I never should have had this treasure but for you; and, though we have sometimes only had half work, yet we have never been the poorer for saving the sixpence a week; and now my daughter wishes to have a Testament, and so I tell her we must try and save a penny for that too."

NEW OSAGE MISSION.

The wonderful success which has attended the late missions among the Indians, appears to have changed the tide of public feeling toward them, as well as theirs towards us. A little while ago we hardly heard the name Indian without associating with it all the savage passions, the tomahawk and the scalping knife. These feelings were doubtless reciprocated, for they have had abundant reason to look upon us as their enemies and destroyers. We have viewed them as savages because they dared to resist our encroachments, and therefore, they ought to be extirpated from the earth. It is true they have occasionally exhibited traits of nobleness of character, and extraordinary instances of genius and eloquence, have frequently burst upon us from these untutored outcasts, yet they were heathen, let them perish, has been the general cry.

We rejoice to see this state of things passing away. Christian benevolence has already done more to conquer the ferocity of the savage and to restore their confidence, which has often been abused, than fire and sword had ever done. Mutual acts of kindness accompanied with the endearing language, my brother and my sister, are now given and received with heart-felt delight. This course of Christian conduct will raise them from ruin.

A day of hope has dawned upon some of our tribes, and they begin to see and feel its cheering influence, and like the natural sun, we believe it will not stop its course, until the darkest corner of our land shall feel its vivifying heat.

It will be seen by the following documents, which we copy from the American Missionary Register, that a new field has presented itself to the friends of missions. A new appeal is made to Christian philanthropy. A new call for volunteers. We trust it will be heard and answered with alacrity. Let those who can read this Macedonian cry with indifference, which has been brought from towards the setting sun, from beyond the mountains by the Chief, the Counsellor, and the Warrior of the great Osage Nation, keep their money to themselves, for they cannot feel the godlike pleasure of doing good.

SECOND MISSION FAMILY.

The Mission Family lately sent out to the Arkansas, by the United Foreign Missionary Society, had not reached their destined station, when a new field for missionary exertion was Providentially opened to the Board of managers. This field, we are happy to add, the managers, with a promptitude which cannot fail to secure to themselves the confidence of the Christian community, resolved to occupy without delay.

The circumstances in relation to this subject, we have now the pleasure to present to the public.

Early in the present month, the following interesting communication was made by Col. McKenney, Superintendent of Indian Trade, to the Secretary for Foreign Correspondents:

Office of Indian Trade,

Georgetown, July 5, 1820.

Dear Sir—I have this moment had a most interesting interview with the chief, the counsellor, and the principal Warrior, of the Osages, of the Missouri. The object of the deputation is, to solicit the introduction to the school system among their people, and to pray for the means of civilization. I wish I could send you the old Chief's Talk; but to do so, I should have to paint as well as to write. He is a most eloquent and able man.

I felt authorised, considering the circumstances of the great anxiety under which I perceive them to labour, and relying on the benevolence of the Society set on foot for this laudable work, to

give assurance that they might expect the same attention that had been shown to their brothers on the Arkansas. I find that these Osages are jealous of their Arkansas Brethren. They claim to have merited, by holding fast their promises to the government, the first care of this generous sort—for in the words of the old Chief, "*our hands are white, and their hands are bloody.*"

I cannot but think that much good would result, could they be assured that an agency would be established amongst them immediately. I have directed a letter to Dr. Worcester also—believing, however, that, as you are under way with the Osages, it would be best for you to occupy that ground. But, if you cannot move in it at an early period, it would be better, for the work to be got under way by another branch of the general system. The tide is now at its flood; and if taken, you will be borne on to a realization of all your generous hopes.

I have thought that, if you could come down and see this deputation, it would be well; if not, a letter would be highly acceptable.

With sincere and respectful regard, I am, dear sir, your obedient servant.

T. L. McKENNEY.

At the earliest opportunity, this communication was laid before the Managers; and the Rev. Dr. Milledoler was appointed an agent to proceed to the city of Washington, for the purpose of obtaining an interview, and forming a covenant, with the Indian Chiefs. On his return, he made to the Board the following report.

The undersigned, having been requested by the Board of Managers of the United Foreign Missionary Society, convened on the 15th inst. to proceed, as their agent, forthwith to Washington, for the purpose of delivering a talk, and of making a covenant with a deputation of chiefs of the great Osage nation of the Missouri, has the honor to report:

That he left New-York on Monday 17th inst. and arrived at the city of Washington on Wednesday following. On the next day, he was introduced by Col. McKenney, superintendent of In-

dian Trade, to the honorable the Secretary of War, and laid before the Secretary copies of the talk and covenant, which had been previously approved by the board, and which were then to be presented to the Chiefs. These documents having been examined, your agent was formally introduced to the Chiefs by the Secretary, in an appropriate and concise talk; in which they were told that the undersigned was the person who had been mentioned to them, and who had come from the great city of New-York, to offer them good things, and were assured, that they might have confidence in him, and in what he had to say to them. We then retired, accompanied by the superintendent of Indian trade, into the audience room of the War department, where the following talk was delivered:

To the Chief, the Counsellor, and the principal Warrior of the Osages of the Missouri, now at Washington.

Brothers.—The United Foreign Missionary Society, in the city of New-York, have heard that some of the chief men of the Osage tribe have come a long journey from their own council fires to the great council fire toward the rising sun.

Brothers.—We have also heard that you have come with a Talk to our great Father at Washington; that you wish him to send good men amongst you, to teach you the will of the Great Spirit; to show you how he made the world; how all Nations are come of one blood, and are brothers, and must love one another, and serve the Great Spirit—to show you what the Great Spirit is now doing in, and will hereafter do with the world, and what white men and red men must do, that the Great Spirit may love them, and and take care of them, and do them good forever.

Brothers.—We have heard that you wish our great father at Washington to send good men into your nation, to teach your young men how to plough, and sow, and reap, and raise bread out of the ground as the white people do—and how to work in iron, to make ploughs and harrows, to build houses, mills to grind your corn, and saw your wood, and to

weave and to make clothing for you and your children—and that you wish him to send out good women, to teach your young women how to sew, and knit, and spin, and to prepare your food to eat as the white people eat it—and that you want good men and good women to teach your children how to read and write, and number like the white people, so that your children may be like our children, and know what they know, and be as great and happy as they are.

Now *Brothers*,—Having heard all this, we were glad. We know that we ought to do good to our brothers—the Great Spirit has told us to do so, and will be angry with us if we do not.

The mind of the Great Spirit was given to good men who are now dead, and who wrote it in a book, and they have given that book to us, and the Great Spirit has commanded us to give it to others, till the whole world shall have it and know it.

This is the reason that many good men and good women have left their fathers, and mothers, and friends, and their homes, where they had every thing that was good, and have gone to your brothers on the Arkansas.

The Great Spirit has now put it into your hearts to come to our great Father at Washington for help.

Our great Father loves all his children and white children. He will be glad to see them all good and happy. We love our great Father at Washington—he knows who we are—he knows that we will not hurt his red children, and therefore calls us to do the will of the Great Spirit, by doing good to his red children.

Brothers,—Your call sounds loud in our ears, because your hands are clean from blood, and because you have held fast your covenant with the government.

Brothers,—We have sent to you the Rev. Philip Milledoler, D. D. He is a servant of the Great Spirit, and one of our counsellors, whom you may love and trust. He will hear your talk, and will make a covenant with you on all those things of which we have spoken. Open your hearts to our brother, and make him glad, that when he comes back to us, he may bring us your good talk, and

make us glad also, that we may do you good, and your children after you, so long as your rivers flow, and the sun and moon shall shine upon the world.

New-York July 15, 1820.

(Signed)

Robert Lenox, Peter Wilson, *Vice Presidents.*

Ph. Milledoler, *Foreign Secretary.*

Z. Lewis, *Domestic Secretary.*

Pascal N. Strong, *Recording Sec'y.*

Wm. Wilson, *Treasurer.*

Stephen N. Rowan, M. Schoonmaker, Robt. B. E. McLeod, G. B. Vroom, G. Spring, R. Havens, John Borland, Henry Rankin, Isaac Heyer, *Managers.*

To the talk, Sans Nerf, the principal Chief, replied as follows:

My Friends,—You see that I am not white like you; I am red—but my heart is in the same place with your heart; my blood is the same colour as your blood; my limbs are like your limbs; I am an American.

My Friend—I have heard your talk. When I go to my village, do you think my people will tell me to hold my tongue, or will shut their ears, when I tell them what you say?

My Friend—I told my brother, the Superintendent of Indian Trade, that I did not come on here for my pleasure, nor to see the country. I came to do business. What I have come for is most done. I am pleased, and when I tell my people what you say, they will be pleased.

My Friend—I repeat it; I am pleased with what you say, and wish you to come soon.—Come to my village; if you stop at St. Louis, you will not come to my village.

Judging from their manners, there appeared to be some misapprehension on the part of the Chiefs, as to our real object. They seemed perplexed from the difficulty of comprehending *how*, and by *whom*, all that had been promised was to be performed. Sans Nerf wanted to "see the man," who was to go out to his village; and appeared to think that there was but an individual, instead of a family, to be sent out.

It was proposed to meet them again

at eleven o'clock, on the following day, for the purpose of presenting the covenant, and of entering into farther explanations. It was also thought best that the covenant should be preceded by a Talk from the Superintendent of Indian Trade. The parties met at the proposed hour; and after the ceremony of shaking hands, the Superintendent told them, that the talk they were then going to hear, was his talk, and that they must listen to it. He then addressed them as follows:—

To the Chief, the Counsellor, and Warrior of the Great Osages.

Brothers—I listened to your talk at my office in Georgetown. You told me how long you had been looking for the promises made you in 1806; and how you had been disappointed. You told me you did not understand why so much should be done for the Osages of the Arkansas, whose hands were bloody, whilst nothing was done for you and your children, although your hands were clean, and you had been true friends to America.

Brothers—Your talk made my heart sorry. I heard it as your brother: I gave you some reason why all these good things had been kept away so long—I told you the time was now come.

Brothers—I promised you I would send a talk to my good brothers in the city of New-York, who are the red men's friends. I did not deceive you; No—I will never deceive you. My talk was listened to—and here is my brother come from the great city of New-York to see you, and to offer to send out good men and women to your village, to instruct your children in all good things. I was glad for your sakes.

Brothers—You heard the talk that was made you yesterday. I love that talk—it was good—if it has not been good, I would have made it black all over. I would have told you it was not good. But I tell you it is good, and the Great Spirit approves it.

Brothers—I was pleased when you invited these good men to go on to your village. It made my heart glad.

Brothers—My good brother now comes to make you another talk. This

talk will be good—I, who am your friend, tell you so.

Brothers—When you hear this talk which my brother will make to you presently, you will understand better what these good people in the city of New-York are going to do for you, and what they expect you to do for their friends who will go to your village.

Brothers—If you agree to my brother's talk, the sun will shine upon your people—your children will walk out into the great harvest-field, and the increase of the land will make them happy. They will soon gather much corn—their eyes will be opened to read books, and their fingers will be taught how to write, and then they will know who are their friends, and who are their enemies—now they cannot know, for they do not understand what their white brothers say—their talk is not like your talk.

Brothers—Hear the talk which my good brother will now make you, and make my heart glad by agreeing to it. Good men and good women will go to you as friends, and will make your people happy. I am your friend—all the world knows I am your friend, and I tell you these good people, in New-York, are your friends.—My good brother who has come to see you is your friend. You are in the hands of your friends, and not enemies. Believe me, and try all I say, and then you will know for yourselves.

Brothers—This is the talk which I wished to make to you—it is done.

T. H. McKENNEY.

To which Sans Nerf replied—

My Brother—I have listened to your talk—I understand every word of it. I understand it well. It makes my heart glad. It makes my brothers, here, glad—I will tell it to my people, it will make them glad.

My Brother—I told you before, I did not come here to see things—I had no pleasure to come—but I come on business. All that I come for I have got. I will be glad for these good people to come to my village.

My Brother—My great father, the president of the United States, and my

father, the chief of war, and you the superintendent of Indian trade, are all my friends—I will hear now your brother's talk.

The covenant was then delivered, and is as follows :

To the principal Chief, Counsellor and Warrior of the Great Osages—

Brothers—The Board of Managers of the United Foreign Missionary Society in the city of New-York have heard of the Great Osages of the Missouri:—They have heard also that they desire to have the means of improvement in all good things sent to them ; and being the friends and brothers of the Great Osages; the United Foreign Missionary Society of New-York have hastened to serve their friends and brothers, the Great Osages of the Missouri, and by the hands of their good brother the Rev. Doctor Milledoler, they now offer.

1. To send out a Mission family consisting of good men and good women, to live in the Great Osage nation of the Missouri.

2. To teach their red brothers, by their Missionaries : First, and above all, to know the will of the Great Spirit ; also, to form a school for the instruction of their children, in reading, writing and arithmetic ; to instruct their young men in some of the most useful branches of the mechanic arts, and in husbandry ; and their young women in sewing, spinning knitting, and in the branches of domestic economy.

3. As the Board of Managers do not send out their Missionaries to do hurt but to do good, they will not suffer them on any account whatsoever, to buy, nor take for themselves, any land belonging to the nation.

4. The Board will use their best endeavours to send out their Missionaries on or before the month of April next.

In making this covenant, the Board of Managers expect from their red brethren.

1. That they will receive and treat the Mission Family that shall be sent to them, with constant love, and that they will protect them from all harm.

2. That they will help them to find a suitable place to erect their buildings

to live in, and for the school, and work shops; and that they will also lay off so much land as will enable them to sow and plant, raise corn and all such things required for their support, and to feed the Osage children who may be sent to school; and also to teach the young men of the Great Osages, how to plough and sow, and gather in their wheat and rye and oats, and in general how to cultivate their lands, and that the Great Osages will protect the Missionary Family, and not suffer any one to hurt them on the ground occupied for such useful purposes, nor permit it to be taken from them unless the Osages shall desire to have this done to please their great father, the President of the United States.

3. That as the Missionaries, when they are sent out, will have gone so far from their friends, the Great Osage nation will be their friends, and will comfort and encourage their hearts, by helping them and doing them all the good they can in every way; and especially that our red brothers will diligently send their children to the school when it shall be opened, and help the Missionaries to maintain those good rules which are observed in the government of our own children, and without which they cannot be instructed.

4. That if the Missionaries, or any of them, should ever so conduct themselves, as to wrong or injure the nation, which we hope will never be the case, that the nation will not drive them away nor hurt them, but that they will call a council, and if the council so determine, that they will complain of them to their great Father at Washington, or to the Society at New-York, who will take measures to punish them, or to have them removed, as the case shall require.

To which the Chief replied—

My Friend,—I have heard your talk. You say your Society in New-York will send a family and make a school in my nation. We are glad—we accept your offer with much pleasure.

My Friend,—When I get back to my village I will tell this talk over to my people. I am satisfied—my friends here are satisfied—and my nation will be satisfied.

My Friend,—So soon as the family arrives at my nation, I will go out to meet them, at the head of my warriors, and will receive them as my friends.

My Friend,—You say you want a piece of land—you may point it out, and it shall be yours, wherever you choose. It shall be for your use. I will mark it out with my finger. It shall be as much as you want for the family. Come soon.

My Friend,—You ask me how many children will go to the school. I cannot answer this. I have children—I will send them to be instructed. I believe all my nation wish the same thing. I believe they will generally send their children to your school.

My Friend,—I always wished to consider myself an American. I now consider myself more so than ever, since I heard your talk.

My Friend,—I will do all in my power to make friendship between us. The Counsellor and warrior will assist me to do so.

The Counsellor then arose, and said—

My Friend,—I have listened to your talk—I have heard my chief's answer. I shall be home when your family come out—I will help him to mark out the land, and will be your friend.

The Warrior then rose, and said—

My Friend,—I have heard what my Chief, and the Counsellor have promised—I am a warrior.—It is my business to be about in the Nation—I will defend your people when they come to us.

The Chiefs having thus assented to the Covenant, it was signed and witnessed, and copies both of the talk and of the covenant, were presented to the Chief.

To the Honorable the Secretary of War, as well as to Thomas L. M'Kenny and Joseph Nourse, Esq. your agent felt himself much indebted in bringing this business to a happy issue.

Mr. Fenner, of the War Department, is also entitled to the thanks of the Board, for the very amiable and interesting manner in which he acted on this occasion. We are much indebted to him for the perspicuity with which the talks were conveyed in French to the Interpreter,

and the manifest interest he took in the success of the undertaking.

All of which is respectfully submitted.

PHILIP MILLEDOLER,
Special Agent of the Board.
New-York, July 27, 1820.

The report of the Special Agent received the unanimous approbation of the Board; and the *Committee of Missions* were directed to look out immediately for Missionaries, and the *Committee of Ways and Means* to adopt measures for furnishing the necessary supplies. Should suitable Missionaries, under the guidance of Providence, tender their services to the Board, and should the Christian public exhibit its accustomed liberality on the occasion, a respectable Mission family will soon be on their journey to convey the blessings of civilization and Christianity to the Osages of the Missouri.

STATE OF RELIGION IN THE NORTHERN SECTION OF NEW-YORK

Communicated for the Religious Intelligencer.

The following is the Narrative of the State of Religion within the bounds of the Synod of Albany: Read and Adopted at their Annual Meeting in Brownville, September 15th, 1820.

To hear of the prosperity of Zion affords peculiar pleasure to her children. Such pleasure, the Synod of Albany have it in their power to bestow upon the churches and congregations under their care; by a relation of the dealings of God towards them during the past year. A year which will be set down in the annals of this Judicature of the Church of Christ; and in the hearts of its members, as having been most signally distinguished by spiritual blessings; one in which the interests of the Redeemer's Kingdom have been greatly advanced; and which, when the Redeemed of the Lord shall stand upon Mount Zion, and looking down upon the darkness of the bottomless pit from which they have been recovered, will be remembered by them with unutterable joy. In recounting these favours, conferred upon us by the hand of our covenant God, the Synod feel that they have been be-

stowed upon very unworthy labourers; that they are the favours of a sovereign, yet compassionate Jehovah; and would, with one heart, adopt the appropriate language of the Bible, and say, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake." Whatever of success might be attributed to us, viewing ourselves, only as the instruments in God's hand; we would, with the deepest submission, bring it all to the foot of the Cross; convinced that "Paul may plant and Apollos water, but God must give the increase."

The Synod of Albany is made up of Seven Presbyteries; and to have a clear and correct view of the State of Religion, it will be necessary to retrace the Providence of God during the past year, to each of these Presbyteries: commencing with that of St. Lawrence. The Synod are very happy to have it in their power to state: That in the large, comparatively new, and in many respects, important part of the country within the bounds of this Presbytery, there has been a very visible and pleasing change in the state of morals. They who have been accustomed to see the Lord's day profaned by forbidden labour; and who, in the public service of God, have met with only a few of Zion's worshippers, now tell us of order, regularity, and very visibly an increasing desire to hear the word of God, and to attend upon all the ordinary means of Grace. By several of the congregations under their care, new and commodious buildings have been erected and dedicated to the service of Almighty God; and the whole state of morals and of society greatly improved. In several of the towns within the bounds of this Presbytery, the interests of vital Godliness have also been considerably advanced; and in many of their churches, though there has not been what is generally denominated a Revival of Religion; yet there have been many instances of hopeful conversion. Scattered throughout the bounds of this Presbytery are many who are not only hungering but starving for the Bread of Life; many small societies that have no teachers;

and are crying in the spirit and with the anxiety of the Macedonian man, "Come over and help us." Here are large districts of country entirely destitute of the means of grace; and which in earnest and pressing strains, beg the prayers and the exertions of the devoted Missionary of the Cross. It is with pleasure the Synod state, that *moral* order pervades, in a good degree, the *military* stationed within the bounds of this Presbytery; that they have been supplied with copies of the holy Scriptures, and manifest some disposition to attend upon the means of Grace. In Lewisville God has shed down some of his precious mercy drops, and made his children there to rejoice in a revival of his work.

In the Presbytery of Champlain the state of religion is, on the whole, favourable in those places which enjoy the stated means of grace. Upon Potsdam and Lorain God has begun to pour down the influences of his Holy Spirit; and the effects are already very visible. We trust that he is about to gather in a rich harvest of souls in those places. With the exception of these two places, there have been no special revivals; yet the outward means are well attended, charitable institutions are prosperous and multiplying, and a good degree of harmony pervades their churches. This Presbytery is in the midst of a moral wilderness. Large tracts of country inhabited, but no one to preach to them the unsearchable riches of Christ. This is a region which has hitherto been greatly neglected. The precious streams of salvation at which the way-worn pilgrim drinks and refreshes his soul, have flowed around it in every direction; but have not yet broke their way through this spiritual desert. They have heard from a distance the sound of the waters, but their thirst has not been allayed. The glimmerings of light that has occasionally flitted across their horizon, have exposed to their view the dark, cold cloud that hangs upon them, and they wait with indiscribable eagerness the rising of the King of Day. From the windows of their cottages and from the tops of the mountains they are looking

forth, and the anxious cry "Watchmen what of the night" is raised throughout their benighted borders. When, oh when shall their cry touch the hearts of our churches, and the faithful missionary be sent to tell them of Jesus.

To the Presbytery of Oneida, God has manifested himself again in ways of mercy. With only one or two exceptions the congregations under their care have been more than ordinarily engaged in religion during the past year; and several of them blessed with the special presence and work of God. Upon Holland Patent, Clinton, New-Hartford, Whitesborough, Utica, Westmoreland, Mount Vernon, Litchfield, and Union, the Lord has rained down righteousness, and many precious souls have been quickened by the vivifying influences of the Holy Spirit. If it were proper to make any calculation on a subject of this nature, the Synod would remark, that from the statements of the members of that Presbytery it would appear, that more than *seven hundred* souls have been born unto God during the past year. The fruits of these revivals, like those of every other genuine work of Grace, have been peace and holiness. In view of this conquest, made by the great Captain of our salvation over the hearts of his enemies, we cannot refrain from saying, "Go on thou Prince and Saviour, from conquering to conquer, until every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

Passing on to the Presbytery of Otsego, we are still able to mark the footsteps and the victories of the King of kings. Particularly in Cooperstown and Sherburne the Lord has appeared for the salvation of many. In the former of these places the revival began in a very interesting and powerful manner; so *interesting* and so *powerful* that if the relation did not exceed the bounds of such a narrative, the Synod would be happy to give it to their people. The fruits of this revival were one hundred and eleven hopeful converts; and in Sherburne about two hundred. The general features of the work in these So-

cieties, were similar to those of the other revivals within the bounds of this Synod.

From Otsego, we come to the Presbytery of Albany, Here have been gathered many trophies of the Cross during the last year. In *ten contiguous towns* there have been special and powerful Revivals of Religion. But more particularly at Saratoga Springs, Malta, Stillwater, Ballston, East Galway, West Galway, Amsterdam, and Schenectady, the work has been overwhelming. To give any thing like a particular account of these revivals would very far exceed our limits. We can only say that the work has been very general throughout these towns; that it has been accompanied with very deep and pungent convictions of sin as committed against an holy God. And that its fruits have been such as to convince the most incredulous, that of a truth the Lord was here. The arrows of the Almighty have been sharp in the hearts of his enemies. Many a proud sinner has been humbled, and there is good reason to believe that nearly *two thousand* souls have been washed in the blood of the Lamb. A year such as the past has been was never known before in the bounds of this Presbytery.

In the Presbytery of Columbia God has also made bare his arm for the salvation of sinners. At Schaghticoke, North Pittstown, and at Nassau, more than *one hundred* give hopeful evidence of being born of God. The same shower that watered the vineyard in the Presbytery of Albany, was spread out over these places. In Lansingburgh there has been more than an ordinary attention to religion, and about 16 or 20 give evidence of a saving change.

Other places not particularly named, within the bounds of this Synod, have made large additions to their churches during the past year; and an increased interest to religion, as well as a more faithful attendance upon the means of grace have been very manifest.

With these rich and abundant effusions of the Holy Spirit God hath been pleased to bless our seminaries of learning. In Union and Hamilton Colleges there

have been special Revivals of Religion; the fruits of which are the hopeful conversion of thirty-four in the former, and seventeen in the latter of these Institutions. Thus with the smiles of his Providence upon these Colleges our Heavenly Father is mingling the converting and sanctifying influence of the Holy Spirit: and we fondly hope, preparing many faithful labourers for the fields already white with the harvest.

In some of our congregations lukewarmness and apathy still prevail. O would to God it were not so. But on all such the Synod would loudly call; and urge them to be up and doing in this day, distinguished by God's merciful visitation to our churches.

On a review of the whole, we would cordially and unitedly say, "Bless the Lord O our souls, and all that is within us, bless his holy name, and forget not all his benefits."

JONAS COE, D. D. } Committee.
JOHN FROST, }
HALSEY A. WOOD, }

JEWISH CONVERTS.

Pleasing Effects of True Conversion on two respectable Jewesses abroad.

The following statement is submitted to the public, because it contains matter of encouragement to perseverance in their endeavours, to those, who feel it an especial duty to strive to bring to the foot of the cross of Christ, his brethren in the flesh.

A young Jew, of a city of ancient Poland destined to be a Rabbi, travelled into a foreign country in search of a knowledge more satisfactory to his reason than any which the Talmud could afford him, and became a student in a protestant university on the continent. Without the guidance of a rational faith, he fell into the errors of modern philosophy, but was providentially rescued from them by an exhortation to seek the truths of the Gospel, with which a distinguished member of our Society awoke him from his illusions. His wife, the daughter of an opulent Jewish inhabitant of the town in which he was born, seeing his anxiety for a knowledge, which he

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pursued in vain at home, had not only consented to his leaving her in the search of it, but had furnished him money to enable him to follow it up. When he received the conviction of the truth that is in Jesus, he wrote to his wife to declare it; by a striking coincidence she and her sister experienced, though on less investigation than he had been enabled to bestow upon the evidences of that truth, an earnest desire to embrace it, and to leave their home for that purpose, that they might meet him, and together seek salvation through the Saviour: and the letter, which they wrote to him, to declare this purpose, crossed in its way that, in which he avowed to them his of becoming a Christian. The wife, the two children, and his sister, joined him at the place of his studies and they were all baptized together; one of the members of our Society was a Godfather; and the event has been already stated in this publication. It was expedient that the young man should come to this country, and his wife and sister, who had abandoned all the goods of this world, without stipulation, for the name of Christ, had to learn the means of procuring their daily bread under the auspices, and with the aid, of persons who took an interest in their conversion and in their welfare. Their minds were pure and kind; but they were ignorant of the commonest female work and occupation, as is commonly the case with the opulent Polish Jewesses, they had every thing to learn, except to read and write;—and from entire dissuetude, they were equally inactive and inapt. Their kind friends excited them to, guided them in, and facilitated their exertions; within a few months they were enabled to live by the labour of their hands, and actually to do so: the sisters separated, no small sacrifice, that they might the more easily find the means of subsistence. The mother made a still greater in parting from her children, that their education might be carried on by those, who at first took charge of them, or by such Christians as would aid her in this work, she having her own livelihood to seek, and being conscious that she was not qualified to give them the desirable in-

struction. This was the state of the case, when early last Spring, a cousin of theirs, a young Rabbi, was sent to them by their father, with proffers of forgiveness, and that they should be affectionately received in his house, if they would return to the Jewish religion. The young Rabbi had frequent conversations with the sisters; they received him kindly, but with the uniform expression of their determination to remain in the faith of Christ; the married sister said that it was not in her power to return now to her father, as she could not leave the city where her children, to whom she has of course constant access, are educating as Christians. The unmarried sister said, that not having the obligation, she was ready to act under that of filial duty, and return to her aged parent, provided he gave her the solemn assurance, that he never would trouble her, or cause, or allow her to be troubled in the faith she has embraced; that her knowledge of his integrity is a complete security, that he would observe this engagement if he contracted it. The young Rabbi finding that these single minded proselytes were not to be shaken in their purpose to abide by poverty and labour for the sake of the cross of Christ, rather than return to ease and wealth through apostacy, thus declared to one of his friends, "that these sisters were wholly unintelligible to him; he had known them in the proceeding year dirty, listless, ignorant, and inactive, equally unqualified for, and indisposed to any exertion; he saw them now, cleanly, industrious, possessed of the means of gaining their livelihood, and actually so gaining it; humble, but enlightened, and firm in the purpose they had announced to him, one of singular sacrifice and devotion to the cause they had embraced;" and he added, "that he must fly from them, lest he also should become a Christian."

It would be difficult to find more deserving objects of the aid of our Society, than the children above mentioned; and they are, thought of very tender age, of the highest promise; they have now great need of such aid. It has not been thought expedient to state the names of the persons, of whom the above facts are related.

DEATH OF REV. MR. LARNED.

In our last Number we mentioned this afflictive providence. The following particulars are given in a letter from Alfred Hennen, Esq to Rev. E. Cornelius of Salem, dated New-Orleans, Sept. 2.

"MY DEAR SIR—Our beloved Pastor, Mr. LARNED, is no more! He who gave took him from us on Thursday last, thy 31st of August; the day* which, on the Sabbath preceding, he had appointed for a day of humiliation prayer and thanksgiving. He preached on the Sabbath from Phil i. 21. "*For to me to live is Christ, and to die is gain.*" The whole of his discourse was solemn, and he himself was unusually affected by the consideration he presented to his hearers; as he concluded he wept. On the same night the prevailing fever laid hold of him;—at first his disease was not considered as alarming; but on Wednesday night it was certain he would not survive it. He was in the possession of his reason during the greater part of his sickness, and exhibited in his latter end, that confidence in his Redeemer, which he had so often, with the most impressive eloquence, recommended to others. Previous to his sickness, he had been much with the sick; praying with them; and administering that consolation, which I believe he experienced on his own death bed. He had also attended several funerals, and was much exposed; yet he was free from any apprehensions of danger. Never have sincerer tears of sorrow been shed over any one in New-Orleans, than those which fell from the numerous friends of Mr. Larned, who attended him to the house appointed for all living. Our loss, and the loss of the Church, you, who know our dear friend, know better than I can express. I will not then, attempt to tell you how much we find ourselves forsaken. All now render homage to the worth of Mr. Larned. Mr. Hull† was during his sickness extremely attentive, prayed with him, and at his funeral was almost overcome by his sorrow. The corpse of Mr. Larned was taken into the Church, which he had been so instrumental in erecting, and there the Episcopal service read over him. Will you not, can you not, think and provide for the little flock, which your dear brother has left in the wilderness? Can you not furnish us with—I will not say another Mr. Larned, but with a Pastor, a Spiritual guide, who may break to us the bread of life, and lead us in the way everlasting? Can none of your missionary Societies do any thing for us?"

"The loveliest star of evening's train
Sets early in the western main,
And leaves the world in night;

* The day appointed for this purpose by the last General Assembly of the Presbyterian Church, to be observed throughout the United States.

† The Episcopal Clergyman.

The brightest star of morning's host,
Scarce risen, in brighter beams is lost;
Thus sunk his form on ocean's coast,
Thus sprang his soul to light."

"Revolving his mysterious lot,
I mourn him, but I praise him not;
Glory to God be given,
Who sent him, like the raidient bow,
His covenant of peace to show;
Athwart the breaking storm to glow:
Then vanish into heaven."—*Montgomery.*

And is that good man gone? Has that faithful servant of Jesus fallen asleep? Farewell, dear brother! Thy remembrance is that of the just, and shall live forever—live to animate those that come after thee—live to inspire the doubting with confidence, the fearful with courage, and the hesitating with determined resolution to follow the bright path thou hast trodden

The Lord hath covered the daughter of Zion with a cloud in his anger, and cast down her beauty to earth, so that she weepeth sore in the night, and her tears are on her cheeks; and among all her lovers are there none to comfort her? Are there none who have surrendered themselves so entirely to the will of the Lord, that they are ready to enter on these high places of the field, and lay down their lives if required? Are there none who would esteem it an honour and a privilege to be called into the fore front of the battle, where the weapons of death fly thickest, and where fidelity will in all probability be soonest rewarded with a crown of everlasting glory? The part of Satan's kingdom in question, as well as every other, must one day be wrested from him—the conquest is not to be achieved without fighting, nor is the war to be carried on except by combatants on the ground. The advantages already gained are great. They must not be given up. And if one, and another, and another still, must fall in the conflict, yet constant advances will be made—converts will be multiplied—the cause of truth and righteousness will be more and more established. Moreover, an early death is by no means certain even in that unhealthy clime. Providence has kindly furnished retreats from the wide spreading pestilence, and instructed by the premature fate of earlier victims, those who come after them, may be enabled to avoid the dangers into which they have fallen. We see no reason, therefore, why so important a station should be forsaken, but rather many reasons are suggested why it should be maintained and defended by the best talents and most devoted piety of our land. [*Recorder.*]

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